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The Fruits of  
**UNRIGHTEOUSNES**  
AND  
**I N J U S T I C E.**

Brought forth by *John Bulkley*, and *Thomas Bowrman*, and the rest of the Rulers in *Hampshire*, against the innocent people of God called

**Q U A K E R S.**

Who in words and Writings have often declared their unjust sufferings; As also at two Sessions, and two General Assemblies holden at *Winchester*, requiring Justice and Equity, and their Right and Liberty in the Nation; of the which being still most unjustly deprived, it is now publicly declared, that they and others seeing their deeds of darknesse brought to light, may be warned, and learn to do Justice, and relieve the OPPRESSED.

Also the sounding voyce of the dread of Gods mighty power to all the Judges and Rulers of the Earth, who rise up against the **L A M B**, and to all the Host of the powers of Darknesse who fight against God.

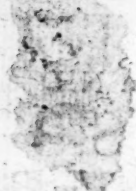
By the Servants of Christ who suffers for his Truth, in the common Gaol and House of Correction at *Winchester*, called

<i>Humbrey Smith.</i>	}	<i>Will. Baily.</i>
<i>Anthony Melleag.</i>		<i>Daniel Baker.</i>
<i>George Henderson.</i>		<i>John Day.</i>
<i>James Potter.</i>		<i>Winifred Newman.</i>

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L O N D O N,  
Printed for *Thomas Simmons*, at the *Bull and Mouth*  
neer *Aldersgate*, 1658.

1011



Recall that you do in there or the first page, the first page of the book.



His in plain and sober words, would I have the Reader to understand, that what is hereafter written, is not published for the denyal of any righteous government or Governours, nor in contempt of any that rules for God, neither yet in envy towards the person of any man, but that the wickedness, in them called *Justices and Rulers*, and the oppression which is dayly brought forth, in them who are set to do justice, might appear; and more especially some of them in *Hampshire*, who have oppressed the just and let the guilty go free, therefore it is both meet and right & faithfulness towards God, and plainness and love towards the souls of them, who have combined together against the innocent, to declare openly against that evil principle in them, which moved in their dark minds in secret, whereby the workes of darkness, hath been brought forth, into publique view, which will now turn back upon that, which is head in them, for a perpetual shame.

And it is but right and reasonable, that what oppressions by them is laid upon us who dayly suffer, the inhumane cruelties of unreasonable men, in our own Nation should be written and recorded, or at least wise part of it, in plain and simple words, as was also the sufferings both of the Prophets and Apostles, and likewise that was written, which the Martyrs suffered, by the Bishops, ungodly Rulers and Popish Tyrants, whose unrighteous Laws, Edicts and Decrees they could not obey, & that which is unrighteous is also now by us denyed, though it be a Law, or a decree which is unjust, proceeding from the Priests, the unclean seed of the Bishops, and ungodly Rulers, the crooked seed of all the former persecuters, by which Priests and Rulers, we have suffered so much already in *England*, that it is very like before they have filled up their measure of blood thirsty Practises, and but part thereof gathered up, and recorded, that it will exceed (in the manner and cruelty of it) all the persecution that yet hath been at any time, in so

few yeares, considering the number, harmlesness and innocency of them who suffer, with the manner thereof, and the long imprisonments.

And *secondly* the small causes or accusations which the Persecutors have against them, as wearing their hats, or travelling in the high way, or reproving sin in the gate, market place, Idols Temple, or Steeple-house, which was the practise of the Prophets, Christ and his Apostles, which is even a shame unto Rulers, to lay snares for, and seek to intrap a harmless people about such things.

And *thirdly* considering there unreasonable ness therein, by inflicting such great punishments, large sums of money, and long imprisonments, even without limit, until their wills are satisfied, only for such small things, as they call contempt, or transgression of their Law, which they made to guard the unclean Priests, and sometimes without any cause or any thing at all, to cover their cruelty, but only because we are called *Quakers*:

And *fourthly* it may appear that these Persecutors, have already exceeded many, in that they Persecute us for practising that which they themselves profess, and practise not, and for living in that which they hold in unrighteousness, *Romans 1: 18*. Which is the Truth of God declared in Scripture, and in that they persecute us, for doing that which *they say and do not*, and for being faithful to that, of which even the Priests themselves have long talked, and wear wont to bind people by promise, *that they should forsake the Devil and all his works, the pomps and vanities of this wicked World, and all the sinful lusts of the flesh* (then must they needs forsake all sin) *and to believe the Christian Faith* (and respects no mans person) *and to do Gods holy will* (and that is mans sanctification) *and commandments*, (and that is written in the heart) *and to walk in the same all the dayes of their life* (then must they needs walk with God and be perfect) and be in this World as he is, *1 John 4. 17*. the wch things by the powerful operation of the immortal word in us, are brought in our measures to do, practise, and live in, and therefore even because we do that, which the blind Priests did once teach (and now deny;) Are we now persecuted, and  
openly

openly reviled, by those covercous Pharisaical Priests, who say, and unsay, and say and do not, and preach up a thing one year, and preach it down another, and are of them that Christ cryed ~~we~~ against, *Matth. 23.* and herein doth their blindness, and cruelty, and the Magistrates persecution, exceed many in former ages.

And also in that we having the Scriptures (which they call their Rule) as *a cloud of witnesses* for us, but against them, and by the power of the Spirit which gave forth the Scriptures, are we ready both publique and private, to prove our doctrine, faith, principles and practises, to be according to plain Scripture, but the Prophets and Apostles of Christ, had not a Scripture to prove many things which they did and said, And if this generation, do exceed those that persecuted them, in persecuting us, who have the Scriptures, what then, would this generation have done to the Prophets, if they had been in there dayes, who had not the Scriptures? all which being considered, and many things more, which might be mentioned, whereby it may appeare, that these persecuting Priests and Rulers, have already exceeded all that went before them.

Again, the Reader may consider, that the members of Christ, are not of the World, but are hated and persecuted by the World, and by our sufferings, and what is after vvritten, it may appear, that we are not of the World, but hated, reviled and oppressed by the World, and by all Sects and Opinions, and all sorts of People in the World, out of which we are called, by him vvho was before the World, whose day *Abraham* saw, and by his Spirit are we brought to be of *Abrahams* seed, who *wandred up & down, & had no certain dwelling place and were persecuted, afflicted, tormented,* sometimes not ~~accepting~~ *accepting* deliverance, *Heb. 11.* But following him, who laid down his life, and gave it a Ransom for many, and offered up his soul, and was made perfect, through sufferings, & he is a perfect example unto us who are called by his grace, and have believed in his name, to whom by the Spirit of the Father, we have been drawn, and his love in our hearts constrayneth us to follow him, through great tribulations, though he had not where on to lay his head,  
Neither

Neither are we ashamed to confess him before men, who by the Priests, Rulers and People, was esteemed a Deceiver, a Transgressor of the Law, and a Blasphemer, and went about to kill him, because he said God was his Father, unto them who said God was their Father, and therefore crucified him for making himselfe the Son of God, and yet they said God was their Father, and Abraham was there Father, and yet did they not do the works of Abraham, but said, he had a devil who did the works of God the Father, which they themselves could not do, whom afterwards they did not one'y seek to kill, but Lazarus also; Least all the world should follow him, who is the light of the World, in whom there is no sin, and in whose mouth there is found no guile, who was led as a Lamb dumb, and by the Priests, Rulers and Professors, was crucified, who said, I am the Light, by whom the world was made, who is the Lamb slain from the foundation of the world, and the Light of the Lamb which lighteth every man that cometh into the world, is by the Priests, and Rulers denyed, and in them all lyeth slain, for in Sodom and Ægypt our Lord (who is Light) was (and is) slain, and are not the Priests the Sodomites, being found in pride, idleness and fulness of bread, who can deny it, being they deny and crucify him, who is the Light, and have many poor in their Parishes in want of bread? And are not the persecuting Rulers the Ægyptians, oppressing the Israel of God, saving to them, ye are idle, ye are idle, and keep poor people in slavery to their corrupt wills, and is it not so? do not rich men oppress you and draw you before the judgement Seats, and is not the name of God, who is Light, blasphemed by them that do, to read and see whether the richmen who cause to be drawn before the judgment Seat, be not Blasphemers, James 2. 6, 7. And do not they openly blaspheme his name who is the Light? and are not the mouths of Priests, Rulers and People, filled with blasphemy against him that is the Light? Revel. 2. 9. and 13. 6. And be not they Blasphemers who deny him that makes an end of sin, and hale them out of their Synagogues, and before Rulers, and their judgement Seats, who profess his name? John 16. 2. For in spiritual Sodom and Ægypt, he is slain, who is our Lord, even Christ the Light, whose grave is with the rich, and in the wicked is he buried, whose

Light

Light in the World reproveth the World of sin, and begins to preach repentance to them that are in it, and teacheth the way of God perfectly, not respecting the persons of men, but sheweth all things plainly unto them that keep his sayings, who said *believe in the Light and learn of me*, which Light is in the heart, the which the Priests and Rulers with one consent do strive against in themselves, and with much force and fury, seek to stop the shining forth of it in others, and so stop that which giveth the knowledge of God, 2 Cor. 6. 6. Resisting that which is holy in them, for that in them is holy, which in secret reproves for sin, and all that is not holy, the which they still resisting are found such, *who crucifie the Son of God a fresh, and put him to open shame*, even denying the very end for which he came, which is to condemn sin in the flesh, and destroy the works of the Devil, which is sin, and to make an end of sin, and bring in that righteousness which is everlasting.

And this is he, against whom the Rulers with the Hireling Priests, take counsel together, and against his anointed ones, Psal. 2. 2. *I John 2. 20. And wil not have him to reign over them, who saves his people from their sins*, Math. 1. 21. But all these his enemies must be slain before his face, in this the day of his power, in which he will thresh all these Heathens in his anger that know not him, (who finisheth transgression) and obey not his Gospels, which is Gods power, these he will vex in his sore displeasure.

Therefore *wo unto them that decree unrighteous decrees*, and write grievousness, which they have prescribed to turn aside the needy from judgement, and take away the right from the poor of the people, that Widows may be their prey, and that they may rob the fatherless; Consider the Rulers that made unrighteous decrees, wear robbers, men-stealers. 1 Tim. 1. 10. And the Priests who consented together, were Murderers, Hosea 6. 9. and what will these do in the day of visitation, and in the desolation which shall come from far, to whom will they fly for help? and where will they leave their glory? Even thus shall it be, with them who are without God in the world, opposing his Son, and imprisoning his members, they shall bow down under the Prisoners, and fall under the slain, Isaiah 10. 1, 2, 3, 4.

And.

And this is he, even *Christ the Light of the world*, against whom the Rulers and Priests of *Hampshire* have risen up, many of them, with much rage and fury, especially *John Bulkley*, Justice *Hilsley*, (so called) *Thomas Bowrman*, and his Priest *Thomkins*, who said *Christ* swore, and *Robert Dingly* Priest, and Priest *Bental*, and *Ellis*, with others smote with the tongue, who hearing how the rest of their brethren, in other counties have with stood *the way of God*, and not entertained strangers, but evil entreated the Servants of the living *God*, therefore did that in them rejoyce which is contrary unto *God*, and *John Bulkley*, and especially *Hilsley* did much glory and vaunt themselves, because of the cruel tyranny which their brethren (*the seed of evil doers*) inflicted upon my body (and others of the friends of *Christ*) in other counties by imprisonment, and cruel whipping of the which I am not ashamed, though they thereby were exalted in that fleshly glory which lusteth to envy, and in pride and arrogancy of spirit, from the wrathfull nature which ruleth in them, and all persecuters, who neither believe in, nor receive him that is the *Light*, but rebel against him, and them who preach his Name; for *John Bulkley* hath declared often, publick and private, and also at the general Assizes before all the people, that he would not that I should come to preach near unto him, and the *she Goaler* hath often said, that it was because I should not preach, that I was kept in Prison, and truly I preach none other Saviour, but *Christ Jesus* who saveth from sin, and my words, practices, and sufferings are according to Scripture, and so *John Bulkley* was so far from entertaining strangers, *Hebr. 13.2.* that he sought by force, cruelty, imprisoning and whipping, to cause me and others to depart out of his coasts; (but I am near unto him, and my witness is within his walls) though not a swine or a dog of his, by me did Perish, whereby he is manifest to be far worse then the *Gadereens* who came and beseeched him to go out of their Coasts, who is the *Light*; and also to be of them who crucified him that preached repentance; and *John Bulkley* keepeth the swine alive, within his dwellings wallowing in uncleans.

And seeing that he, and them before named, and others after mentioned, have let the power of darkness so blind their minds

minds, and harden their hearts, that they have not only lifted up their hands, against the innocent, but also continued their cruelty, and let their hearts increase in hardness, like *Pharash*, whereby the Servants of God are still retained in cruel bondage and long imprisonment, from one sessions to another, and from one assizes, to another, and also kept from that liberty in the Prison, and that Justice, which wandring persons, and thieves and many transgressors of several sorts have had, who were committed to the same prison, and *house of correction* since we, and also released long before us, and that notwithstanding many complaints, and even as it were cries for Justice and Equity have been laid before them, both in words and writings, several times, both in private and publick, both at assize and sessions, whereby many of them in the county that should do justice, have been convinced with the Light in there consciences, (though they strive against it) that our sufferings have been unjust, and unreasonable, and yet to keep up their own glory, have not done justice in releasing them, whom they knew were oppressed, because we could not be subject to their wills.

Wherefore let their glory which is to Perish be defaced, and let their Names be recorded among the rest of the enemies of the Lamb, and let the ages to come read them with the Light, to be under the power of darkness, they having been warned and left without excuse, that both their Actions and our sufferings might the more plainly appear, and that they and all others who are set to do justice, might take heed of rashness, injustice and envy, or smiting with the fist of wickedness, that they might come to know something meek, lowly, upright, just and sober in them, by it to be guided, in the fear of the Lord, to execute true justice, and to do unto all men as they would be done unto.

Therefore are some few of their unjust actions, and some Copies of our papers after written, passing by much of what hath been already printed, (in a Book titled *the true and everlasting Rule*) and citing some few things among many, which may signify much of their injustice and cruelty, the which that

they and others may turn from, and do that which is just and right, let them feel Gods witness in them, and read that which followeth.

South Hampton, *A Copy of a Mittimus.*

To the keepers of the common Goal for this County of Winton, or to his Deputy.

**I** send you herewithall the bodies of Humphry Smith, of Cowhorn in the County of Heriford; Anthony Melledge of Limes in the County of Dorset, and William Bayly of for that they have been charged before me, with several misdemeanors by them committed at Poulnar in the Parish of Ringwood, and for that they refused to finde sureties for their appearance at the next general Assizes, so be held for this County, and in the mean time to be of the good behaviour.

These are therefore to require you to receive them, the said Humphry Smith, Anthony Melledge, and William Bayly, into your custody, them safely keep in your common Goal, until they shall from thence be delivered by due course of Law, and hereof faile you not.

Given under my hand and Seal the 27. day  
of February, 1657.

John Bulkley.

William Baylys answer to the Mittimus.

**H**ere the ground of our commitment to prison was founded upon a lye, and so from that of the father of lyes in John Bulkley, for at the present time, there was many people who can yet witness that not one of them in the least, did accuse or charge me of any evil in the least, nor any one misdemeanor by me committed, neither was I at Poulnar at the time intended, in the mittimus.

W. B.

*A Copy of a Letter to John Bulkley.*

**T**his I say before thee, in the presence of the Lord God, who will plead the cause of the oppressed, and in due time will clear my

inno.

innocency before thy eyes, and all the world, and that witness of God, the righteous Judge that is in thee will make thee know that I have suffer without cause, and whether it be according to equity and righteous Judgement, to commit a man to prison, or cause him to suffer, without transgressing any just and righteous Law, I leave to that of God in thy Conscience to judge, to take up a man who was going in a journey and in and about honest imployment, in the fight of God and man; but if thou art not caused by that of God in thy Conscience, to free me of my outward bonds, and innocent sufferings, I am content to lay down my life, for his sake, who in due time will arise and clear my innocency, in this my faithful suffering.

Called William Bayly.

John Bulkleys answer.

**W**illiam Bayly, I take no delight in your imprisonment, but shall be ready to take your friend Harris, or any fit persons security for your abode at home, without wandering abroad as a Teacher, to which you have no warrantable call, but onely to follow your honest and Lawful occasions, which you have a freedome to do; touching your commitment, your refusal to give a ready and free account of your place of abode, accompanied with termes of high disrespect, and contempt to Authority, brought you under commitment, when others of your Company carrying themselves civilly, were dismissed, if you belong to God, I trust in due time he will rescue you from the Spirit of error, you lye under, to which shall be contributed my prayers, and Christian endeavours.

Yours John Bulkely.

**A Reply.** **T**Hou sayest I have a freedome to follow my Lawful occasions, the which I was travelling about, and had continued in, if thou had not sent me to prison, and called it wandering abroad, and kept me in prison, from my Lawfull occasions, wch are abroad, unless I will give security for my abode at home, from whence I came but the day before to the Parish where I was born, out of which Parish, thou sentest me to prison, with others as a wanderer; and now thou wouldest have me give security to stay at home,

and so to stay from the Parish in which I was born; and I did give thee an account, that I was born in that Parish; and so thou canst not cover thy selfe; with saying, that I refused to give thee an account; and then thou mentions termes of high disrespect, brought me under commitment, & in the mittimus thou said it was for several misdemeanors done at Poulmar, though both are false, and then wherein art thou to be respected? and then to cover thy own respecting of persons, thou said others carrying themselves civilly were dismissed; which others were John Fry and William Fry who may be men of hundreds a year, who with us, did not respect thy person, though thou didst respect theirs, and said to John Fry, thou would shew him all the civill respect as may be, and then though thou say, I lye under a spirit of error, yet thou writ yours John Bulkley, which if true, then thou art his that is in error; but being not true, it turnes back upon thee, and as for thy prayers, I say as he did whose Eyes Christ opened, to see beyond all the Hypocrites, who cast out him, who said we know that God beareth not sinners.

W. B.

It may be observed that William Bayly was born in the Parish that John Bulkley dwelleth, and sent him to prison from, whereby his folly and madness to all men may appear, and that he requires security of him to stay from that Parish where he was born, and several people at the same time acquainted him that he was born there; wherefore J. B. was ashamed to write the Parish name in the Mittimus, but left it with a blank, as may be seen.

And in the Mittimus mentions his committing to be for several misdemeanors, and in his next paper he saith it was for refusing to give a ready account of his place of abode, with termes of high disrespect, and at the assizes, he said it was because he would not tell his name; and the fourth time he said it was because he would not speak, that he sent him to prison, (which was all far from Truth) and if he did not speak, how is it that he gave termes of high disrespect? may not all people see the madness and tolly of John Bulkley, who was somewhat offended, because it was told him (though not by William Bayly) that he was a silly man when he began this blinde persecution, with unsound words and actions? the which if his words, writings, and unjust

actions, hath not already made manifest, it may farther appear, when his inside is farther discovered.

*A Copy of a Letter to John Bulkley.*

**W**Hat canst thou have more then our lives? having first deprived us of our right and liberty in the Nation, and taken men up from their Lawful business, which they were going upon, for the maintenance of them and their families, and send them to prison without the least ground of offence, according to Law, or any Law transgressed, and in prison keep them, until their bodies had suffered so much (in a little time) that thou thy self took notice, that their bodies were altered, and countenances changed, and then thou promised to speak to the judge for them, who did not seek it of thee, *but gave up their bodies as a living sacrifice*; & then in stead of speaking to the Judge, thou did vent forth what thou couldst against them, & that which was false to (at the assize) whereby now they who (are innocent) are cast into *Bridewel*, and lyable to whipping, blowes, nakedness, lowliness, and the want of all necessities, and what ever may be inflicted upon our weak bodies, by most unreasonable and ungodly men, who before we were thus committed to their power, did inflict so much upon us that we were sometimes hardly able to bear it, as thy own man was something sensible of, and the Light of Christ in thy own conscience will let thee see the same, though we were not apt to complain, but leave it to the Lord, who will plead our cause, and clear our innocency in the day of his power.

And this would I lay before thine eyes, that thou may be left without excuse, that *William Bayly* having had an ague long, and not lorth of the town (he dwelt in) a long time, and now hardly able to go, though with us about his Lawful occations, & since he came to prison taken much cold, with what was before, & if he or either of us perish under thy cruelty, will not his blood be required at thy hand, in the day ~~when~~ *when* ~~the~~ *when* ~~two~~ *when* will come upon all them, that offend the innocent ~~Lives~~ *Lives* of Jesus Christ? and what is it now, that thou seeks after, but onely our lives, or imprisonment, until death? being thou hast got  
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an order, to keep us in *Bridewel* until we promise to go (or stay at) home, thou knowing from us, that we cannot make that promise, and if thou wouldst make mens own houses their Prisons, by confining them thereunto, and not go forth upon their occasions, then should we lose that right and liberty which we long fought for.

Therefore consider thy actions, and bring not innocent blood upon thy head, for by the zealous professors did Christ suffer, and sufferings is our portion, *but wo to them by whom the offence cometh*, for the Lord God of life and power, will plead our cause, and a witness we have for us, in thy own Conscience, which when thou art alone will plead our innocency and in secret reprove thee for having a hand against the members of Christ, of the which we are, who now suffer under thy will, though not by the transgression of any Law of *England*, in the which we are free born, and known by the Names of *H. S. A. M. W. B.*

*A Copy of John Bulkleys Letter to the (woman) Goaler.*

*Mrs. Hobs.*

I Am informed that the three *Quakers*, are often punished by *whipping*, which though I suppose it done in obedience to the Judges last order, whereof I am ignorant, being then absent from the bench, or else that you would not do it, yet in regard of their weak and sickly condition, as I am informed, I desire you to forbear any farther corporal correction, and to afford them convenient accommodation, till the approaching sessions, when perhaps they may satisfy the bench, that they will return home, and forbear rambling abroad; this from your Friend

*John Bulkley.*

*March the 26. 1658*

We having made it appear that we are no wanderers, thy own hand writing will stand a witness against thy self, and for the innocency of our suffering. under thy corrupt will, who having no evil to charge us with, doest keep our weak bodies under affliction; until we give security or promise to stay at home, and we do not read of any such blind persecu-

tors

tors as thee in all the Scriptures and here all people may see the fruits of thy wickedness, who hast caused the harmles Lambs of Christ to be so afflicted, being sick & in prison; and the hypocrite might well be affraid; least we should be persecuted to death; and our innocent blood come upon his head, but though thy heart was somewhat judged at the time, when thou wrote thy Letter to that unclean beastly Woman thou calls Mrs. Hobbs, yet soon after thy heart was hardened again like Pharaoh.

*At the Sessions following, John Bulkley sent his Clark to us, to see if we would promise to goe home, and so to release us; if we could but onely have spoken some such words to satisfie their wills, the which we durst not do; And therefore being retained in Prison, we writ to them concerning such a promise, as followeth.*

**W**E are not only free-born of England, but we have also purchased our freedome in the Nation, and the continuation thereof with many years hard service, the losse of the lives of many hundreds, the spoiling of much goods, and the shedding of much blood in the late war, by which at last the Lord overturned them, who then sought to enslave our persons, and infringe our liberty in the Nation, in the which liberty now, we do expect to worship God in spirit, and in truth, according to the Scriptures, and to speak the word of the Lord as any one of his servants is moved by his spirit; & we also expect liberty to follow our employments, which are honest in the sight of God, and all men that fear his Name, and the Magistrate to be a praise unto such, and by the wholsome Lawes of the Nation, as herein to defend; England being as an Englishmans house, or home; and wherein any of us are deprived of these things, we are deprived of our Rights, and infringed of our Liberties in the Nation; the which done, and continued, will be an evill example unto other Nations, amongst whom also sometimes I had, and have businesse, I having been much at Sea, for almost twenty years, and have some occasions at, and beyond Sea at this present; and I have also severall lawfull occasions

casions in divers parts of the Land; at out which I now travelling, was taken up, and sent to Prison, and my horse lay at charge by me, my goods which I had with me being sent up to *London*, whether I should also go, to make sale of it, or passe my selfe with it; and more over Sea, some such businesse at Sea and Land, being my present employment, for the maintenance of my self and family, all which I am now deprived of, and kept in *Bridewell*, because I cannot promise to go home, and so leave my employment and businesse undone. which is the way to ruinate men and their families.

And as for *William Baily*, he was travelling but to *Southampton*, upon severall lawfull occasions, but before he came there, was taken up with me, and brought to a Prison which is further off his home then he intended to go, and in it kept from his home many weeks longer then he did intend to stay, and there yet kept from his businesse, because he cannot make a promise to go home, and is not this the way to make us servants and slaves to mens wills?

And as for *Humphrey Smith*, though his Wife came (to the Sessions) many miles from her habitation, and brought two men and a horse for her Husband to ride away with her, yet is he also kept in prison, because he cannot promise to go home; and which of you is it that can promise what to do on the morrow?

Therefore out of all these promises, we stand in submission to the will of the Lord, *knowing that they who will live godly must suffer persecution*: And seeing we have broke no Law, nor intend any evill against any man or woman, but abide in all watchfulness, to keep a conscience void of offence towards God and man, &c.

*Anthony Mellidge.*

This Paper being little regarded by them that are set to do Justice, for they still kept us in prison, because we durst not make a promise, wch is more then they themselves can wel do, if they stood in the feare of God, as may appear by him who was called *Justice Cobb*, who sate as Judge at the Sessions, whose heart was then and there, and afterwards hardned against us  
like

like Pharaoh, refusing to let us go ; but suddenly in a moment, not long after, the Lord cut him off, and then what promise could he himself perform ? Oh ! that this might be a warning to all oppressing Rulers who are as graffe.

A Copie of another Paper.

*You who are set to do Justice, and to be Ministers of known Laws, and are to relieve the oppressed, and do that which is just in the sight of God, and all men that feare his name, and should be a terrour to such as do evill, and a praise to such as do well, which is according to that of God in all consciences.*

**T**His we say unto you, that since we have been taken from our Callings and Imployments, and imprisoned, and also caused to be kept in outward bonds by some of you ; we have seen such as have been accused of divers manners of Theft, Witchcraft, and Murther, receive their sentence, or punishment according to your Law, or otherwise quit, released, and freed out of outward bonds.

And we have seen a man whom we have known to be an idle person, and a drunkard, and so a transgressor of the Law, committed to the house of Correction for wandring or idleness, and received his punishment, and released; Likewise a Tinker committed to the house of Correction, received his punishment; and released. Also two men and a boy that came out of Ireland, who appeared to be wanderers, and suspective persons, who said they had no money, and were transgressors also of the Law by fighting, if they were not Papists, and these also (as the other) were committed since we, and released in short time, though we still kept prisoners.

And this also we say unto you ; that if we have broken, or transgressed any Law, or if any evill is, or can be proved against us, then our bodies are ready, and we are willing to suffer the punishment according to the Law, for any such offence if charged upon us ; that the Law being satisfied, we might have our liberty again (as others) to travell about our lawfull occasions.

And this would we know of you : First, by what Law of God or man, we are herein deprived of that right and liberty which Theeves, Murderers, Witches, Wanderers, and other known transgressors have.

Secondly, what Law you have to keep us in the house of Correction, untill we engage or promise to go home. If you have any such law, let us know it, that we might submit thereunto, for we are ready to submit unto all your Laws, either actively by obedience thereunto, or passively by suffering under it, for a testimony against that which is unjust; *but where there is no law there is no transgression.*

Thirdly, whether you do intend to keep our bodies in prison untill death, unlesse we purchase our liberty by speaking words, of *promising to go home*, seeing you hear already that we cannot make such promises, knowing no law requiring us thereunto.

An answer to these things would we willingly receive in writing from some of you, that both your ground and your end might from you be known, vvhwherefore vve are deprived of our right and liberty in the Nation, and kept in long imprisonment.

At the Assizes, vvhhen the Judge vvas about to send us avway, a Justice (so called) spake to him that vve might be put in the house of Correction: And the same day vvhhen *George and Christopher Darby* vvere examined by the Judge, the youngest of the *Darbies* could not then give a ready answer; then one called a Justice bid him say that he vvas going into the Countrey to see friends, and so joyned vwith a high-vvay Robber, and before all the Court vwould have taught him to make lyes his refuge, who was afterwards (with his brother) condemned for high way robbing; but being reprieved since, with others, have much abused us, and so they neither suffer according to your Law, by which they were to dye, neither yet do they suffer according to the righteous Law of God, which is to *restore four fold*. And moreover, they and such as them have liberty to act even almost all manner of desperate wickednesse in the Prison night & day, by which our souls do suffer, and such as these, one called a Justice spake as for, and we who fear the Lord, another called

called a Justice spake as against, whereby we were put into, and kept in the house of Correction, and so cause us to suffer beyond the extent of any law: And is not this according to them, who said, and did release *Barabbas*, and crucifie the *Just*?

Wherefore ye men, minde the witnesse of God in all your consciences, and come into his fear, that you may love mercy, do justly, and walk humbly, that the just in every one of you may have dominion, and then the imprisoned members of Christ will not need to cry unto you for justice and equity. Your answer to them you may return, who certainly are the servants of God in outward bonds. (but the *Darbies* are since released.)

Now let all peoples mouths be stopt for ever, from saying we that are called *Quakers* are not subject to Authority, nor obedient to the Law; for if we for conscience sake cannot actually be obedient to an unjust Law, yet if passively, we willingly suffer the punishment, which that Law saith is to be inflicted upon him that doth not keep it, then therein is that Law also by us fulfilled, and hath no more power over us, who herein are obedient to Authority, and submit to every ordinance of man for the Lords sake: But our souls are subject to the higher power, which rules over all them who are in the persecuting powers of darknesse, who though they be set to be Ministers of a Law, and acting without a Law, contrary to the Law, are found themselves transgressors of the Law, being out of the feare and Law of God, and out of the Law of the Nation; And so they are far out, and from that of which Authority consisteth, and indeed out of all power both of God and man, in their own wills, ruling with cruelty over others in the power of Darknesse.

*We having thus endeavoured by using all means, which is just in the sight of God, for our right and liberty, and having remained close Prisoners many weekes, without convenient place to worke, though we were committed to the work-house, we then endeavoured to get*

room and liberty to work with our hands, and therefore one of us did write unto him, by whom we were unjustly committed, as followeth.

John Bulkley,

**T**Hou alone art the cause of my imprisonment almost these nine weeks, in which I have almost suffered to the death of my body, being also like when I was brought to prison among those, in whose company wert thou but one night, it would make thy flesh to tremble, and grieve thy soul (if thou feared God) to hear & see the filthy conversation of the wicked from day to day, the like wickednesse I do believe was not found in *Sodome*, nor in the old World whom God destroyed with an utter overthrow. Oh! consider a little in the feare of the righteous God, who is the righteous Judge of all mankind, whether thou hast done unto me, as thou wouldst be done unto, who am a sufferer under thy hand of oppression (*for righteousnesse sake*) both in body and soule, being grieved and vexed with the abominations that I daily hear and see, and the injustice and unreasonableness of them by whom we suffer, where also we are deprived of all outward liberty without cause, which in the day of visitation the witnesse of God in thee for me shall witnesse, and this action of thine against the innocent in that day will be as a millstone about thy neck, and as a fiery flaming worm to eate thy flesh: Yea, and if thou proceed in the evill that is in thy hands, and repent not speedily, when thou wilt think peace to thy selfe, then will thy sudden destruction come as in a moment from the Lord God, who is a swift witnesse against all iniquity and unrighteousnesse of men without respect of persons.

Therefore once more consider, and weigh thy actions in the just ballance; even by the light of Christ in thy conscience, which will let thee see, *by what measure thou metest, it will be measured to thee again.* And this is right, and according as God will judg and reward every man, to which that of God in thy conscience do witnesse, though for a time thou mayst strive to hide and vaile it, for the honour of the worlds sake, and the love of the praise of men; but what will this avail or profit thee  
in

in the day wherein thou wilt be justly weighed, and tryed, then to be found by the Judge of all the Earth to be a persecutor of his people, and anointed ones, for whose sake he will rebuke Kings, and will fight our battels, and plead our cause in righteousness: Therefore do we stand still in quietnesse to see his salvation, and a freedome from the oppression of all wickednesse, and wicked men, under whom for a time the just do suffer. I do not vvrite to thee, as to complain to thee, but am contented in my sufferings (for my God beares the sigbing of his prisoners) neither do I expect any thing from thee but equity and justice, of vvhich thou bearest the name, but actest not in the life thereof, so in the day of tryall vvilt be found among the hypocrites, bearing the name of that thou neither art, nor livest in. I must deale plainly vvith thee, though under thy povver I should suffer death, this I can say, I have no envy to thy person, nor to any man upon the earth, God is my vvitness; neither dare I give flattering titles to any man, for in so doing I should be condemned by the vvitness of God in my conscience, vvwhose peace is more gain to me, then all the riches and glory of this perishing World; but this I lay to thy charge justly (vvho art out of the state of Gods elect, to vvhich that of God in thy conscience eternally shall vvitness (to vvite) my sufferings unjustly by thy means, vvith the rest of my dear brethren, vvwhose dear life in innocency is hid from the wise of the world) in that thou took us vvho vvere about honest and lawfull occasions, and sent us to prison (vvho intend no harm to any) and aftervvard sent me vvord in vvriting, that to follow my lawfull occasions I had a freedome, of vvhich before thou had deprived me; but this vvill not hide thy deceit and envy against Gods people. For I was in the Town in which I naturally was born, who there was neither found acting nor speaking any thing that was unlawfull or dishonest (for such things I hate) but thou acted toward me that which is dishonest, and unlawfull in sending me to prison, without the breach of any Law; and is this a small thing to send a man from his honest and lawfull employment (by which he hath his subsistence) to a wicked and ungodly place, to be kept Prisoner in the common Gaol, where we are deprived both of our outward liberty and employment,

ployment, for the maintenance of our bodies (which by thy means hath greatly suffered) neither do we know of so much liberty as to send for work to work at my Trade, where it may be had, and sent for to Prison, where I being kept, and like to remain, am willing to work with my hands, if room and liberty I might have. Therefore I would know from thee, if thou wilt send me an Order in Writing under thy hand, for me to have room and liberty here to work at my lawfull calling, and also that some friend of mine may have liberty to come in and out with my work, and not be abused; and to this thing I do expect a speedy answer from thee; for it is unreasonable that I should be kept from my work, and my work from me, who have done no evil, who am of the world called

*From the House of Correction in the  
common Gaol of Winchester the  
3d day of the 3d month, 1658.*

*William Baily.*

*William Baily* also, having endeavoured, though with charge and trouble, to have Wool bought and made ready, and to have all things needfull for him, and more of us to work at his Trade, and having hereby obtained an Order to the Gaoler, that he might have room and liberty, and things convenient suffered to be brought in unto him, yet did the Gaoler hinder him of having coals, without which he could not work, and thereby for a time, his work (being in all things ready) lay still and suffered loss; and so the that should keep idle persons committed to the House of Correction on vwork, doth neither do that; but also hinder him from his lawfull labour, contrary to her place, and also contrary to two Justices Orders, and hereby many may be satisfied also concerning things that false Accusers have cast upon us, called *Quakers*, that we are idle, or refuse to work at our lawfull Callings, yet to be set on work as idle persons, and transgressors are, at their wills, or their work belonging to their house of Correction, we deny for ever.

*Here*

*Here followeth a Relation of Daniel Bikers sufferings, lately a Captain in the Service for Liberty, but by a filthy Priest is now cast into the same Bridewell with me, whom he came from London to visit (and George Henderson with him) who hath written something of their unjust imprisonment, with his own hand next in order.*

**I**N the third moneth, 58. it came into my heart to travel from my Family to visit the suffering members of Christ in Winchester prison; but when according to the will of the Lord I came to the Prison door, both I and my friend G. H. were not onely long kept out of the Prison, at the door, but also there much abused by John Grove a Turn-key, Christopher Darby, and others, and afterwards was I moved to passe into the Ill of Wight, contrary to my own will, and it came to passe on the 19th. of the same moneth, the fourth day of the weeke (vvhich vvvas set apart (as the hypocrites and prophane said) for a day of publique Humiliation) that for my love vvvas I then evil intreated, beaten, and haled forth of the synagogue, and before a Ruler; but it's no new thing (especially in these dayes) for Priests, Rulers, and people (cursed children) vvho obey the povvers of darknesse, to smite the innocent and guiltlesse vvith the fist of vvickednesse, even upon the days of their Fasts, buffetting and halling such, vvwhose pure consciences are exercised tovwards God, out of their Idols Temples, Synagogues, or Steeple-houses, before Magistrates, and cast them into prison, vvhere they are thrust into holes and dungeons, even as it hath been fulfilled upon this body of mine, vvwhose blood much hath been shed, vvith my bones shattered to pieces in the late Wars, for the just right and liberty of such vvho feare the Lord God, and of this Common-vealth; but behold O ye sober-minded ones! how the ravenous Beasts of the field, the enemies of the most High seek to devour, persecute, destroy, and make a prey upon the servants of the Lord, vvho is now arising as a Gyant, refreshed with wine, to confound, overturn, and dash in pieces as a potters vessell, his enemies, as in the dayes of old.

A Copie

A Copie of a Writing sent to Robert Dingly, Priest of  
Brixton in the Isle of Wight.

Robert Dingly,

**S**eeing there are many Deceivers in the world, and especially in  
this Nation of England, I being one who am a friend to the  
Truth (and sound Doctrine) and a lover of peoples soules, even of  
thine (amongst the rest) who hast been a Teacher of the people ma-  
ny yeares:

It lyeth upon me for the Truths sake, to desire thee (if thou be a  
Minister of Christ) to appoint a meeting either publique or private,  
but if it be possible in publique, that there it may be truly proved  
by plain Scripture, (without adding or diminishing, in the audi-  
ence of all people) who are the deceivers, and who are the true Mi-  
nisters of Christ.

I am thy friend so far as thou  
obeyest and lovest the  
Truth, Daniel Baker.

I desire thee to send me thy  
answer by vway of  
Writing. Brixton, the  
nineteenth of the third  
moneth, 58:

My friend George Henderson (vvhovvas vwith me) carried  
this Writing to the Priestts house, vvho after some time spake  
vvith him (to vvith) Priestt Dingly, vvho in his envious rage and  
fury abused him, and our friends with reproachful, lying, ma-  
licious speeches, and refused to write an Answer; onely here  
is vvhat came from his ovvn mouth, vvwhich spake from the  
unclean spirit which is head in him, as doth appear, let the  
honest Reader judge vvith that of God in his conscience.

Now before my friend gave this Priestt the Letter, he asked  
his name, saying, is thy name Robert Dingly? (In such plain  
true words according to Scripture) he answered in scorn, say-  
ing, thy name? thy name? I thought it vvassuch fools as thee art,  
vvith sundry other vvain filthy speeches; I shall take a course  
vvith thee, said he, I shall send thee to prison (mark) G. H. an-  
swered, I vvaster not thy imprisonment; so the Priestt took the  
Letter

Letter, and began to read (mark) and said, *We fools desire thee to give us a meeting.* Now these words was not written in the Paper (as the Reader may see above) but came from the unclean spirit (head in him) then my friend asked him why he did lye; the Priests answer was, saying, *I know the Devill is in you all.* After which saying he fled away, and would give no further answer; only bid his man put him out of doors, and bolt the door after him.

I being in the fear of the Lord (in love to the seed of the God of *Abraham*) with bowels of compassion was moved to appear at the *Steeple house*, G. H. went with me, where I came in amongst the multitude peaceably, and in the dread of the Lord; and so continued for the space of about halfe an hour, and then spake a few words with tears, the Lord (whom I serve with my spirit) knoweth my innocency, that I was free from envy or malice to any one mans person upon the face of the whole earth; but I was hindred in the work of the Lord, the Priest immediately called out (being in his Pulpit in *Cains* nature) saying to the multitude, *take him away, take him away,* who with violence abused us both, beating with a great staffe, kicking and throwing us down, and haled us forth of their Synagogue, or *Steeple-house*, and brought us before the Magistrate (so called) who had so much regard with compulsion, to have his person respected, and honoured, by commanding our hats to be taken off our heads, which was laid in the dust before us (mark) a true figure where his honour shall be layd (as I then shewed him) so that even that which would make him truly honourable, was and is lightly esteemed by him. I could wish that he and all the Magistrates in *England*, would lay it to heart to know, that before honour is humility, and that which is meek is low in the heart, and *is the higher power every soul is to be subject to.*

The writing (above written) which was sent to Priest *Dingley* (before I appeared in the *Steeple-house*) was read before *Tho: Bowrman* (called a Justice) his Priest *Tomkins* being with him, and wrested the Scripture to prove that Christ did swear, like a blinde blasphemous scottish bruit; Many other persons were there present at the same time when we were examined,

and most unjustly committed to Prison by the said *Thomas Bowrman*, who was so deaf and blinde, he could not hear his sottish Priest speak blasphemy, neither see the transgressor, to lay the sword upon his head within and without; but being under the power of darknesse, the sword was laid upon the innocent both within and without.

Also he caused three men to sweare against us, contrary to Christs Doctrine (vwho said, *sweare not at all*) and of his Disciples vvhich tollowed him in the life; vvhich taught the same Doctrine, saying, *Above all things my brethren sweare not, lest you fall into condemnation.* And if *Thomas Bowrman*; and Priest *Thomkins* had been come to *Christ the light of the world*, [as I questioned vvith them vvhen I was falsely accused before him], and so abide in his Doctrine, then he nor any such dare not go out of his Doctrine, neither caule others to transgresse. I vvish he may finde a place of repentance with the rest of his brethren in the time, before it be too late, lest such be then cut down as fruitlesse trees which cumbers the ground.

Now I appeal to that of God in all consciences to judge, if so that *R. Dingly* had bin a Minister of Christ, & had preacht, practised, and lived in the life, walking in the doctrine of the light of the Son of God, whether or no it did not highly concern him, with the *spirit of meeknesse and sound doctrine*, in the audience of all people (as it was desired) to convince the gain-tayers [in such perillous times as these] and whether a Minister of Christ the Light, would not have greatly rejoyced to have done the will of the Lord in the worke of the Ministry for the truths sake, that the honest simple-hearted might be edified, and so to know how to beware of woolvish hirelings, such as the holy Prophets, Christ, his Apostles, Ministers, and Saints did, and do witness against, as the Scripture of Truth beareth testimony, even against them *who seeks their gain from their quarters, eating the fat, drinking the sweet, cloathing with the wool, and feeding themselves (without fear) and not the flock who are kept ever learning, and not able to come to the knowledge of the truth*, and so destroyed for lack of knowledg, by such greedy dogs which can never have enough, *Isa. 56.* The latter end, even such as *Robert Dingly* is, who as it doth appear manifestly  
to

- to all that fear the Lord God of *Abraham*, how that if he had not been in the same footsteps of the false Prophets and Pharisees in *Cains* nature, and also ashamed of his Doctrine, practice, maintenance and conversation. I know he durst not have been so envious, raging with fury and madness, running to carnall weapons, to the Magistrate, before whom he, with the rest of his uncircumcised generation work their lying wonders, to captivate, prison, and persecute the just, guiltlesse, and innocent, even unto death, as many of this ravenous, cursed, rebellious seed of evill doers have done (and daily do) who rebel against the Light, and with greedinesse are hastning to fill up their measures of Iniquity in their unclean Tabernacles in these their days, woe be to them. *A terrible and dreadful day of darknesse is hastning over them.*

Also I say, let the sober minded consider and observe this with me, its written. *Revel. 2*, saying, *behold the Devil shall cast some of you (to wit the Saints) into prison to try you*, so that its manifest, the Devil spake by the mouth of his unclean Prophet R. D. who said to our friend, *I shall take a course with thee, I shall send thee to Prison*; so that from the unclean false Prophet, the voice went forth, the beast being ready also, to do or execute his Masters will, (*who is the Prince of darknesse*), and by his power to uphold the false Prophet, and said to *us whose meat and drink it is to do the will of our heavenly Father (in our severall measures) bearing testimony against the beast and false Prophet, and all deeds of darknesse whatsoever.*

I say *Thomas Bowman* said to us by the same Spirit (which is head in the Priest and himselfe, and threatned to cast into prison, which was also performed,) *you think you have done your duty, I shall do mine*, said he, and so the Devil by his Ministers, (to wit the false Prophet and the beast, who) cast us into prison, where we found the same unclean spirit, but could not bow to it, in submitting to extortion, oppression and cruelty, and therefore were cast into a stinking dungeon among thieves fellows and transgressors, dung, piss, fleas and lice in abundance, and without straw to lie upon; but the servant is not greater then his Lord, who had not where on to lay his head, though the foxes have holes.

And let such who fear the Lord consider, if it be not the unclean spirit of the Devil which rules in these blind hired Priests, who take counsel together in the darkness with the beast reviling, threatening, preaching against, and persecuting even unto bonds, and imprisonment, whipping, flogging and stoning, thrusting into holes and dungeons, the innocent servants of the Lord, whose pure consciences are exercised toward him, & in love to all people for the seeds sake for wch they suffer all things, *and love not their lives unto the death, who follow the Lamb, the Light of the World;* in this mighty day of battel between the two seeds, and let all such who love Truth, and honestly desire to come to the knowledge thereof, in the inward parts, (for that which may be known of God is manifest within, the people may feel alter him and finde him, who saves from sin, and reconciles to God in the Light;) Consider I say whether ever any of the holy men of God, Christ his Apostles, or Ministers did persecute, rule, threaten or murder the innocent in them, or cast any into prison, (as *Robert Dingley and Thomas Bowrman* hath done;) but on the contrary suffered under such an evil adulterous gainsaying and persecuting generation (*the seed of the Serpent*) even as the servants of the most high, his Children of Light have, and doth grievously suffer at this day, for bearing testimony for the Lord, and against the beast and false Prophet, wicked Rulers, Priests and People without respect of persons, who with their cruel tyranny and oppression smite the guiltles with the fist of wickedness to uphold the Devils dark Dominion, and Babels Marchants, the unclean Hireling Priests, Sermons and Prayer-tellers, who (raven lik: Wolves, &) have wearied the Lord of hosts with their words, *speaking peace to the wicked who put into their mouths,* and such who dare not for Conscience sake, *they prepare war in their hearts,* and cast them into prisons where sundry have suffered until death,

\* a testimony against them for ever, who have robbed, spoyld and made a Prey of mens goods, so that the Scripture is fulfilled upon their heads which saith *Hosea 6. 9. as troopes of robbers wait for a man, so a Company of Priests murder in the way by consent,* see *Micha 3. 11. Je-*

rem. 23. Ezek. 34. Esa. 56. Math. 23. So that the holy men of God, Christ and his Apostles and Ministers did witnesse, and pronounced woes against such, who did profess and preach the good words, who were strangers, and persecuted the life (from whence the good word came forth freely) even as *Robert Dingley, Thomas Bowman* and the rest of their generation do, and have done, who walk in the very foot steps of the *Scribes and Pharisees, and of the false Prophets in Cain, Cores and Balaams way, Cursed Children, that cannot cease from sin, 2 Pet. 2. 14.* Let such who desire to fear the Lord our God, be faithful to the eternal witness the Light of Christ in their Consciences, and with a single eye search the Scriptures, and see if it be not even so. Thus far have I cleared my Conscience, for the simples sake, as a testimony against the seed of evil doers, by whom I suffer, with the rest of my Brethren, by them known in that which is hid from the eyes which are full of *Adultery, and cannot cease from sin*, and to such my flesh is known by the name of

Daniel Baker.

Winchester Bridewel this 2. of the 6. Moneth 58.

**B**Y what was last written it may appear, who was in the Truth, he that was willing to have all things proved and brought to the Light, in publick before the people, in soberness and plainness, or Priest *Dingley*, who unto a reasonable offer, did not give a reasonable, but an unreasonable answer, saying, *I shall send thee to Prison*, and then whether he was in the Truth that did cast into Prison, without any offence, or he that was imprisoned, And moreover the fruits of their fasts doth appear, who live in pride, envy, and covetousness in haling two of the Servants of Christ the same day out of their Synagogue and before a Magistrate, and cast them into prison, and so fulfill the Scripture, *not knowing the Father nor the Son, John 16. 2. 3.* and so it's plain, *their dayes of fasting is for strife and debate, and to smite with the fist of wickedness, and such God heareth not, for they are according to their fathers of old, Esa. 58.*

Again those Priests in the dayes of the King, did keep dayes of fasting and praying for their King, but was not their mur-

ther in their hearts, and their sacrifice like *Cains*, for did not they stir up the people to rise, and if possible cut off all them that then sought for Truth and liberty, and do not the same Priests now, even upon their dayes of humiliation, stir up the people against us they then called *Round-heads*, and now called *Quakers*? if possible to have us all cut off, from being a people among them, to bear witness against their tyranny and covetousness, and *John Hodder* Priest of *Haychurch* in *Dorsetshire*, (whose most bloody persecution against me and others have exceeded many;) he said if his Lord Protector would raise an Army to cut off all the Quakers, he would be the first man that would draw the sword; Oh! when did ever any man thirst more for blood? and are not the Priests always stirring up strife, and did not they still pray for the upholding of that which they saw was going down, and that which indeed the Lord was overturning, looke back and see what an out-cry there was amongst them, for their Fathers the *Bishops*, and for their King; and see if God did not overturn those that they prayed for, and set up those that they prayed against as Hereticks, and Rebels to their King, and breakers of their Laws, and see whether they that prayed for the King, and for the King of *Scots*, do not now pray for their Protector, [ who with others was instrumental for the overturning of their *Bishops*, and their King, the hand of God being then with him; ] who now hath turned his hand for the Priests, whom God is against, and hath made a Law for them, far exceeding any that was made for them, by any King or Queen; and therefore now, they boast much of their Protector, and pray for him, as they did for their King, and he orders them dayes to fast and pray with and for him, as their King did, and this is their Protector, who protecteth them, by whom hundreds of us do suffer, who fought with him against them, their *Bishops* and their *Kings*; but certainly the Lord God will turn both them and their prayers backward, therefore let the Protector take heed, how he set these treacherous, changeable, cursed Children, 2 Pet. 2. 14. To pray for him, or with him, in his fasting dayes, or otherwise, for the same spirit in them which did pray for their Kings, doth now pray for their Protector, and the Lord is as much and more against them

them now, then he was in the dayes of their *Kings*, and all that joyn with them, or upholds them, for he changeth not, though they do; therefore I, who was alway and am a friend to the just liberty of the Nation, do desire all Magistrates to take heed of these Priests, least they by their fallacies and flatteries, exalt them in that which God is against, until his wrath break forth against them all together; for reasonable men may almost see, that they are not like to stand long: there is such a stir and a cry among them, and so much praying and crying dayly for the upholding of their trade, for such a noise there was, with long and lowd Hypocritical Prayers, a little before, and at the very time that their *Bishops* and *Kings* were overturned for ever, and the Priests or Prophets of *Baal*, and the Prophets of the groves, they were many of them, and they also had dayes set apart to offer sacrifice, and they prayed long, and cryed aloud, but none heard nor answered, and this was a little before they also were destroyed forever.

But to return to this Priest *Dingly* in particular, after the Servants of God a fore named had been kickt, beaten with a staff, and *sits of wickedness*, upon his fasting day, and had caused them to be imprisoned (by the help of *Thomas Bowerman*) then from the prison did they write unto him, who was so brutish, like the Pastors before, *Jer. 10. 21.* That he would not read the Letter, nor open it, but in a filthy scottish manner took a payer of tongs, and held it to a Candle, and burnt it, saying, *he would try whether it were bewitched, or the Devil in it*; but he himselte is in the witchcraft, not obeying the Truth, as may easily be proved, *Gal 3.* And envy which is of the Devil is found in himselte, the which Spirit of the Devil that guided him therein, would also burn their bodies that sent it, if he had but a Law, and such a power as his fathers the *Bishops* had, who burnt the Martyrs; and he also then said, *the Devil is in you*; but people may see, there is something of God in us, guiding us in patience to undergo much sufferings, and *all manner of evil, that is done, or spoken against us, for his names sake who is in us* which to us turns for a testimony, against the world that we are of God, *Luke 21. 12. 13.* And it is because of the Spirit of Christ in us, (which testifies against the world, that we are ha-

ted,

ted, and that Spirit of Christ in us is, that which Priest Dingly callcth a *Devil*, saying, *the Devil is in you*, but it being Christ in us the hope of glory, he is an open Blasphemer, and a denyer of Christ, that is come in the flesh, and so he is an Antichrist; Therefore all are to beware of hearkning to his Doctrine, being found a Blasphemer, though he may speak never so smooth words, for he is not only full of envy, but also of covetousness, for he claimed 3 *l.* (or less) for tythes of *John Dayes*, who desired not his Ministry, and then instead of less then 3 *l.* he caused four cows to be taken from him worth above 12 *l.* and so he is not only in filthy Lucre (contrary to the Scripture) whose mouth should be stoppt, but also unreasonable therein, to demand 3 *l.* of a man that owed him nothing, and then to have above four times so much as he ask't for, taken from him, *Hosea* might well number such as he amongst Robbers and Murtheres. *Hosea* 6. 9. and this is not all neither, for after he had caused these 4 coves to be taken from him, he also caused the man himselfe to be cast into prison, because he came into his own Parish Steeple-house, and spoke some words there, and as for coming into the Steeple-house, he had as much right as another man of their Parish; and sometimes the Priests and Rulers would force friends to pay 2s. 6d. because they do not come to their parish steeple-house, and when they do come, they send them to prison for coming, was ever the like wickedness practised by any Priests and Rulers before? And in all these things, *Thomas Bowman* was a Servant to the corrupt covetous will of this persecuting Priest, for by his order also or warrant, was *John Dayes* coves taken away, and he himselfe sent to prison, where he is now committed to the house of correction.

And moreover R. D. did cause *Winifred Newman* to be imprisoned for speaking a tew words in his Steeple-house, after he had done, and she was a servant to a Widow, and the fatherlesse, and from them the Priest caused her to be taken to prison, and such as he *Isaiab* cryed against, *Isa.* 56. 10, 11. for in his dayes also widowes became their prey, and they robbed the fatherlesse, *Isa.* 10. 2. And what an unreasonable thing was this, to rob the Fatherlesse and Widow of a servant, who was daily ser-

serviceable unto them; but now they commit iniquity by their Law, but the Law of God is made for men-stealers, 1 Tim. 1. 10. And T. B. sent her to Prison also, and so consented with the Thief, Psal. 50. 18. and was in all these things a ready servant to this ungodly Priest, whom at present I leave untill the hand of God overturn him, and all the rest, that they may leave their names for a hissing and a curse, like the Bishops before them, who were as loath to come down, as the Priests are to follow after.

*Here followeth something in short of the long unjust imprisonment of James Pottar, being also a husbandman, taken out of his honest employment by the means of the Priest of the Parish of Baghurst, whose name is Edward Bentall.*

**I** Who am clear in the sight of God of the breach of any law either of God, or of the Nation, by which I may justly suffer, or of any evill intent or purpose against the person of any man or woman whatsoever, but have and do desire to keepe a conscience void of offence towards God and man; as the Lord of life, whom I serve in my spirit knoweth; yet was I by order from Richard Kingsmill, and William Wisbar, who are set to do justice in the County of Southampton, taken out of my honest lawfull employments, without any examination, not having that liberty as to appear before them to answer for my selfe against those false accusations (which through envy, and from the wickednesse of the hearts of Edward Bentall Priest, and others) was laid to my charge, but was had away to the common Gaol at Winchester, where I was kept a close Prisoner untill the Assizes following, at which time I was had up to the Bar amongst Thieves and Murtherers: And although nothing of what I was accused, nor any evill was there proved against me, yet was I by the Order of Judge Nicholas returned back again to the Gaol, there to be kept a Prisoner, unlesse I would pay a fine of five pounds, because I did not put off my hat, according to their Heathenish custome, which there is no law in the Nation for: And as for the Law of God, he that respecteth persons, or preferreth him that weareth the gay cloathing & gold

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Ring, before him that is in vile rayment, maketh himselfe a transgressor.

Now thus I declare, that I owe no man any thing but love, yet am I ordered to continue in Prison (until I pay the said fine of 4 l.) where I have been already kept before, and since the aforesaid Assize, about 63 weeks amongst Thieves & Murderers, Drunkards, Swearers, Blasphemers, and almost all manner of wicked persons; by whose wickednesse and ungodly practices my soule hath been daily grieved, and my life often burthened, and pressed down, yea what I have in this place suffered is not herein to be named; but woe unto them by whom the occasion cometh, by which the just doth suffer.

Thus I who am free-born of the Nation, am not onely deprived of my right and liberty in the Nation (which hath been so much contended about, and so much blood shed for) but also kept in long and cruell bondage (contrary to any Law either of God or man) by most unjust and unreasonable men, and that not for any evil, or withholding from any man his right, or the honour that is due to any, who do honour all men in the Lord, though the worlds honour, with all their customes, fashions and traditions I deny for ever; but if humility be before honour, as the Scripture doth witness, *Prov. 15. 13 and 18, 12.* then a proud man is not to be honoured, and he that honoreth the proud (whom the Lord resists) he honoreth the Devil, who is king over all the children of pride, *Job 41. 34.* who is their head and ruleth in them, and so the honour which proud flesh doth love, and lust after, who are angry and seek revenge by casting into prison, or otherwise persecuting where its not given them, is to be denyed by all them that fear the Lord, and this I know that those that witness the flesh crucified, *with the affections and lusts*, they cannot feed nor satisfie the lusts in others where it ruleth, by giving them honour according to their corrupt wills, though they suffer by them, as I do (at this day) under their mercilesse cruelty and tyranny.

Oh! how hath the Devill blinded the minds of people, who are so foolish, vain, and corrupt in their carriages one towards another, with bowing, bending, cringing, putting off hats, with foolish gestures and deceitfull words, as *Your humble servant,*

vant, and such like, being proud, haughty, & high-minded, and will scoffe, and mock, despise one another when they are apart, and seek one anothers hurt, when anger ariseth in them one against another. And at the Assizes will not Thieves and Murderers put off their hats to the Judge, and give him the title of *your Honour*? and call him their Lord, and down upon their knees to him, as at the aforesaid Assizes? And wherefore is it? to honour him, when as perhaps, if so be they had him in another place with opportunity, they would make him bow to them, and take away his money, if not his life.

What cursed flattery and deceit is used among people who know not God, *nor feare before him*? and how is proud flesh bewitched with it? How common is it for the poor man to stand uncovered to the rich? giving deceitfull Titles, as *Your Worship, your Honour*, and such like, whereby God is robbed, to whom all honour, glory, and worship is to be given: and he that is rich and great in the earth, giving the plain language of *Thee* and *Thou*, (and is not here respect of persons, by which the law of God is transgressed?) And when the poor man is gone from the rich, he will speak plainly of him, and say he is proud, covetous, and the like, and this I have often seen and heard, and aske them wherefore they use such deceit in their carriage towards them? they will many of them acknowledge and say, they must do it, the great men look for it, and their carles else they will not heare, nor do any thing for them; and this deceit and flattery is of the Devill, and so the Devill in them is pleased with it; but such who cannot bow to his pride, but stand witness against it, who can bow to none but the Lord alone) such he persecutes and casts into prison.

He that boweth to the will of man, to please or have the favour of proud flesh, he is an idolater, and a transgressor of the Law, which saith, *Thou shalt not bow down nor worship any*, and such bow not to the Son of God, to whom every knee shall bow; and such who call themselves Christians, and are seeking their own honour, are hypocrites, mockers, and dissemblers with God, the Son of God, who came to do the will of his Father, and did the works that none could do besides, said, *I receive not honour from man*, John 5. 41. And said to such who were

seeking their own honour, how can ye believe which receive honour one of another, and seek not the honour that cometh from God only, John 5. 44. And so such who are seeking and receiving honour one of another, are not believers, nor come to the faith, which respects no man's person; and so are Infidels, and without God in the world. And these are they that would have the servants of God bow down; and become servants to their corrupt wills, who know not God; neither are of him, but are enemies to him in all their ways, and are of the generation of proud Haman, who Mordecai refused to bow unto, although it was the command of the King; and therefore did Haman build a Gallows fifty cubits high to hang him thereon, Esther 7. 9. And also did seek to destroy all the Jews that were in the Kings Provinces; and the same spirit is it that now ruleth in all such who persecute the servants of God, by casting them into prison, where their wills is not obeyed, nor bowed unto, by giving the honour of the world unto them.

Wherefore all people minde the light of Christ in your consciences, that reproveth for sin and evill, and of all your pride, deceit, hypocrisie, and respecting of persons, and of all unrighteousnesse, that by it you may be lead out of the world, and out of all its wayes, fashions, customes, and traditions, which are evill, up unto God, to serve and worship him alone, who is a jealous God, and will not give his glory unto another, who will bring down the mighty from their ungodly seats, and will exalt the meeke and the lowly, and all that are proud and do wickedly and all that persecute and make a prey upon the innocent, shall be as the chaffe before an unquenchable fire; And the loftinesse of man shall be bowed downe, and his haughtinesse laid low, in this the day of his mighty power, in which he is arising to shake terribly the earth; to give unto mystery Babylon and all her Merchants that are trading with her the cup of the wine of the fierceness of his wrath, and all who worship the Beast or his Image, and are joyned together with him (making war against the Lamb and his followers) shall have their portion together in the Lake that burns for ever.

James Pottar.

Having thus let the cause appear of the committing of other friends under their own hands; and having not been wanting before in sending & writing unto the Rulers, to lay their unjust retaining of us in bonds before them thereby to sit out our just liberty; but being most like at present to be deprived thereof, & seeing that they commit more also unto Prison, we willingly together gave up our bodies to suffer, if it were untill death, and onely sought to have the liberty to worke as before was mentioned; therefore we writ as followeth, and sent it to them called Justice Cobb, and Justice Betsworth.

**W**E whose consciences are clear in the sight of the living God, that we have not injured nor wronged any person, neither broke the Law of God, whose witness will abide in us for ever, that we are this day in bonds for the testimony of a good conscience, under the cruel oppression of men of sin, who have taken severall of us out of our honest lawfull employments, and in prison kept us from our labours, which we should labour in, for the maintenance of our selves and families, whose souls do abhor idleness, neither dare we eat any mans bread for nought; and by this unjust imprisonment have many of us suffered much, because we could not proceed in our present occasions, some of our families also wanting us much, whose wives are left as Widows, and children as the fatherless: And seeing mens hearts continue so hard, as to keep us so long in bonds from our businesse, therefore we have endeavoured to have liberty to work with our hands in the Prison, something whereof having been granted by order in writing from *John Bulkley*.

We being in all 7 persons kept always close prisoners, and what abuses and hardships we have suffered, we mention little herein, who are not only deprived of our way of livelyhood and liberty in the Nation, but also restrained from having that liberty which the rest of the servants of God have in most, or in all Prisons in England, which is, of having liberty for one or more of us to go forth into the Town to buy food, and to provide other necessaries for the rest; and for want of this liberty we have often wanted water to drink, and sometimes bread to eat, and other things when some of us have been sick, yett have we not troubled you with many complaints herein, but in se-

creet have we powred forth our souls with prayers and tears unto the Lord God of life, who seeth all our wants, and knoweth our innocency, and in his due time can us deliver; but if not, to the Devill we cannot bow, for *our soules are subject to the higher power*, which preserved them that broke the decrees and commands of men, which is more then is justly charged upon us, *Exther. 3. 2. Dan. 3. Dan. 6. Act. 4. 17, 18.*

Now the thing which we write for, is that which is just in the sight of God, and but reasonable in the sight of any reasonable Minister of the Law (which Law they themselves say should be grounded upon reason) which thing is, we being six men, and one woman, that she the aforesaid woman, whose name is *Winifred Newman*, or any other of us, may have liberty to go forth and buy, & bring in other needful things for the rest of us, that so we may no more be put to the extreame of want, nor to the charge of hiring another to do that for us, which we might well do our selves, who have been at great charge already, besides other losse, and that she or another of us may also bring work in and out for us, and such things as may be needfull for us to work with and upon; And that she, or either of us, having this liberty granted, shall be as a prisoner, without the least intent of running away, we shall all engage and promise, so far as men fearing God can promise herein, that which we chiefly intend is combing of Wool.

A speedy answer or order in writing herein is expected, & according to justice desired by the members of Christ in Prison (& house of Correction) at *Winchester*, whose names are *Anthony Melledg*, *William Baily*, *Hampbrey Smith*, *James Pottar*, *Daniel Baker*, *George Henderson*, and *Winifred Newman*.

**T**HIS Paper was directed and sent to Justice Cobb, and Justice Betsworth (as they were called) but was chiefly intended for Justice Cobb, who was as Judge at the Sessions before, who being without naturall affection, denyed the members of Christ in prison this so reasonable a thing, the which then I laid before the under-Sheriffe, and read a Copie of the Paper to him, he being then in the Prison, who granted the thing to be but reasonable, whereby it doth appeare, that he and them that should do Justice were unreasonable, in denying that which was reasonable, and he said as the Justices did, that

it was not in his power, then I asked him, in whose power it was, to grant this reasonable thing, seeing, both Justices Sherif and Goaler had denied it, then he referred me to one Browning, but suddenly I was informed that he was a Papist, and so I laid the unreasonableness of it upon him, that we (of whom some had been Captains, and others long serviceable for liberty from under Popish Tyranny, should be now deprived of all Justice and Equity and referred only to the mercy of a Popish man.

Oh the cruelty and hard heartedness of the Sons of men, who can read it without mourning, no Transgressor in the prison but might be heard, nor the cause of any thief so turned aside, but the Lord of mercy was our refuge, who is a present help in time of need, and can never forget his Covenant, nor forsake his afflicted, who abide faithfull, who in his mercy preserveth his Servants, but overturneth his enemies for ever, and he did visit for these things, and began to avenge himself on his adversaries, though his Lambs rejoyceth not when the enemies fall, nor in that the Devils are made subject, but in that their names are written among the living, but in our affliction I writ the a foregoing paper, and sent it to Justice Cob and Belsworth, upon the 11. day of the 4. month the 6. day of the week, and upon the 16. day of the same month the 4. day of the week at night the aforesaid Justice Cob was suddenly cut off, though no outward eye saw how, which was to the astonishment of his family and many more And the man which the Justice and Priest Bental caused to swear falsely against James Pottar, the same man was since that time bruised, torn, and spoiled with a horse and harrows, so that he died very shortly after being before troubled in conscience for what he had sworn, yet notwithstanding Scripture is fulfilled, when the Lords band is lifted up, they will not see but they shall see and be ashamed.

And it may be observed that we had sent several other papers to the Justice Cob (some whereof are herein written) all which he little regarded, he being a great enemy to Truth, and a Persecutor of freinds, he being as a Judge at another sessions was not satisfied, with the committing of Stephen Bevis to the house of correction, (who was before committed by Col. Norton, to the common Goal for bearing testimony against Priest Simons false Doctrine) but also gave order that he should not be suffered to work at his trade, but be put to pounding of hemp or some harder work though he declared his willingness in open court to work at his trade.

## A C py of a paper to the sessions.

*You at whose hands the dreadful God of life, and his Servants doth require right and sound judgement, to be by you performed at this present sessions at Wincheſter.*

**L** Et our ſeveral cauſes be heard and read in open court, and let our innocent ſufferings appear in the Light, before the eyes of the people, and let them by whom we ſuffer be made manifeſt, and do not ſhut up things in darkneſs, as at the laſt ſeſſions, nor ſuffering the cauſe of them who are oppreſſed to be read in the open Court, wherein, and in many other things we have been deprived of that which is juſt and right, the which if proceeded in, will even be a ſhame unto you, for juſtice, Equity and true Judgement is that we do both expect, and would gladly ſee brought forth in you; therefore do not wait to lay farther ſnares, to betray the ſimple, whereby to cover that oppreſſion ſome of you have acted in againſt the Servants of the living God, but let the fear of God guide you, that ſound Judgement you may come unto, whereby rightly to underſtand, what or what manner of evil, we have done, or what Law of God we have broken, and what accuſations are againſt us, with the ground and cauſe of thoſe accuſations, and take heed of entertaining falſe witneſs, or joyning with it, or forcing men to ſwear againſt the members of Chriſt, contrary to Gods witneſs in them, (as *Thomas Bowrman* hath done) and if any thing be, or hath been proved, or any one falſely accuſed, either of the Servants of God, or any other, you are to ſee that you do not puniſh ſuch accuſed above or beyond the fact, or crime charged againſt them, and herein all that rule for God, are and ſhould be guided with an underſtanding heart, in the ſpirit of wiſdom, and knowledge, as *Moses*, *Joſhua*, *Solomon* and others were, that none may be oppreſſed by wrong Judgement, nor inſnared becauſe of envy, and prejudice which lodgeth in the deceitful hearts of men, who are out of Gods fear.

For we who are in ſcorn called *Quakers*, do wait to have true Judgement ſet up in the earth, in righteouſneſs, eſta- bliſhed in and among the Sons of men, and are friends unto and  
lovers

Lovers of all them who judge for God, without respect of persons, and a praise to them that do well; And he that reproves a Hireling that stands praying in the Synagogue, doth well, for *Esaiah, Jeremiab, Ezekiel, Micah, Malachiab, Hosea, and Christ, and Paul and Peter* did reprove, and bear testimony against such, and for the same things are the members of Christ, in your dayes *baled out of the Synagogues, brought before Rulers, and cast into Prison*, whom you should be a praise unto, for therein they do well, being moved of the Lord thereunto, whose mouthes, by men of sin, are not to be stopped, though they would have us, or command us to speak no more in his name who maketh an end of sin, and said I am the Light of the world, whose Light hath led us out of evil, and so are become a prey unto an adulterous generation, that know not God, whose love in our hearts, hath constrained us to obey him rather then man, in that wherein man would hinder us in our obedience unto God, whose power worketh in us mightily, which keepeth us from under the bondage of mans corrupt will, yet to the higher power our souls are subject, even to that power which preserved them who broke the Commands and Decrees of men, *Hest. 3.2. Dan. 3. Dan. 6 Acts 4.17. 18.*

Several papers have we sent to you (who should do Justice) of our unjust and unreasonable sufferings in prison, and little hath it been by you regarded, one of which papers we sent by a friend to *John Hook* (called a Justice) of *Bramshot*, which friend, since gave us an account in writing, that when he came to deliver the paper, *John Hooks* Clerk beat him in the house, and others also abused him, and, after he was gone out of the house, another who belonged to the house followed him, and in a Lane did beat him, and kick him very much, and this was very evil, which you are to punish.

Here followeth a short Relation of something of the cause of the committing and retaining of the members of Christ in prison.

Anthony Melle *dp* } I Imprisoned two weeks without the breach of any  
William Bailly } Law, and since kept in the House of Correction  
Humphrey Smith } about 17 weeks from their business, and from their  
home, because they cannot promise to go home, who  
F know

know no law requiring them to make any such promise, and where there is no law, there is no transgression.

Winif. Newman Imprisoned for speaking a few sober words to the hireling Priest (who cannot cease from sin, 2 Pet. 2. 14.) after he had ended, she being before a servant to a Widow and fatherless, and so the hireling Priest by causing her to be imprisoned, hath caused both she, the widow and the fatherlesse to suffer.

Daniel Baker } Imprisoned for speaking words of truth to the  
Geo: Henderston } same Priest and people, which Priest said, that  
God was author of evil. And another Priest before the Magistrate wrested the Scripture, to affirm, that Christ did swear, when he said, Verily, verily.

John Day Imprisoned for reproving the same hireling Priest (Robert Dingley) who confessed he and his flock were full of sin and evil, which also doth appear by their envy and persecution, which is of the Devil.

James Pottar Imprisoned without the breach of any law, and fined at the following Assizes 5 l. because he could not transgress the Law of God, by respecting of persons, to satisfy the lusts and corrupt wills of men, in not putting off his hat when he was brought to the said Assizes, of whom also is demanded 3 l. for fees, who have been kept a close prisoner under these cruell oppressions 59 weeks and some dayes.

From them who are not onely ready to suffer bonds, and long unjust imprisonments, but also death it self, if the Lord require it of us, in testimony against all Deceivers, and all manner of unrighteousnesse and oppressions; and we are friends to the Common-wealth, and to equity and true judgement, having true love to the souls of all mankind, who for the testimony of a pure conscience are Prisoners by the corrupt wills of men, in the Common Gaol and house of Correction at Winton.

At this last Sessions D. B. G. H. I. D. were committed to the House of Correction (being prisoners before) the which them set to do justice would not have done, if they had not looked out more at the unrighteous hireling Priests vain customes, and the glory of the world, which shall all perish, then to the light of Christ (which endureth for ever) in their consciences, which did then much judge them for what they did against the servants of God, and let them see their evil therein, the which Light they are to love, obey, and follow.

From

From the servant of God in Prison to the Judge of the  
Assize at Winchester.

*A Copie of a Paper to the Assizes.*

**T**He righteous Judge of heaven and earth, who respecteth not the persons of the mighty, who tryeth the hearts of Kings, who is the mighty God of *Abraham, Isaac, Jacob*, and their seed (who wandred up and down) some having *no certain dwelling place*, even he who seeth the secret intents of the hearts of the sons of men, whose judgements are just and true, who rewardeth the proud in his judgements, and beareth the cry of the oppressed; who will reprove Kings for the sake of the simple, and forsaketh not his faithfull afflicted ones, who by the man Christ Jesus will judge the secrets of all mens hearts, according to his light in them, whereby every man shall receive a just recompence of reward, according to all their words and actions, whether for, or against him and his people.

Wherefore this O man! thou art to know, that true right and sound judgement is to be by thee performed, according to the righteous Law of God, which is written in the heart, that corrupt judgement, cruelty, persecution, nor receiving of gifts, nor entertaining false witness, may not be found in thee, nor in any of them that *some with thee*, whether they are called Sheriffs, Justices, Jury men, Clerks, or any other; but that according to the Law of God, in his fear thou may perform that which the Lord God of hosts certainly will require of thee, in the day when all the arme of flesh, and honour of the world will not prevent the true & everlasting judgments of the most high, with fierce wrath and indignation upon all them who pervert true judgement, and transgress the righteous Law of God written in the heart.

The which that thou may not do, nor see done before thine eyes, when thou may prevent it, and that thou may escape the wrath of the Almighty, which will certainly come upon all who pervert judgment, and that in the councill of God thou may come to stand in meeknesse and godly fear, to judge for God, & not for man, that his will by thee may be performed; that when thou come to stand before the Throne of his eternal judgments, thou may not be turned to the left hand, with them that forget Gods, and turn his Law behind their backs, and oppress his servants, and neither visit, relieve, nor set at liberty the members of Christ in Prison,

who in these your dayes are in most Prisons where thou come, and in Prison have been sick, and deprived of that liberty which Thieves and Murtherers have; & that thou may come to be joyned to Gods witnels with it in thee, to see & rightly to understand the ground and cause of things of which thou art to judge. Therefore art thou to be guided by the light in thee, which comes from Christ, who is the sure foundation, and was before-transgression, by which the transgression is seen, and with it is to be judged, which light in thee will let thee see the ground of all transgression, & by the same out of *transgression* thou art to be led, and then to judge over that which is in the *transgression*, that so those who dare not transgress the righteous law of God, thou mayst be a praise unto, and all such who reprove sin in the gate, market places, publick assemblies, or else where; and that all who transgress the law of God, with that of God in thy conscience, thou may be a terrour unto, executing true judgment upon that head wch goeth forth from the light, into the transgression, for that is it for which the Law is added, which by the Law which is perfect is to be judged, that out of the transgression man may be kept:

Therefore hear with meekness and in patience, understand and consider my words; for all the holy men of God, who ruled for God, and not for men, were therein guided by that which is holy, pure, just and right, whereby they were guided in his fear, to execute his judgments only upon the transgressor, according to the will of him, by whom otherwise they themselves were to be judged, and they were guided by that spirit in them which gave forth the Law, and with that joyned to execute the Law upon them that did transgress the law of God, with whom in so doing they were said to be a help-government, and such were called Gods, who bore not the sword in vain, standing in the higher power, to which their souls were subject, to bring the transgressor in obedience thereunto; but such who did not transgress the righteous law of God, their souls were already subject to that *higher power*; but when man who should rule for God, stood not in his counsel, but went themselves into the transgression (out of the power) and judged for reward, such the light in them was darkned, that they could not see the transgressor, but let him go free, and punish the just, as *Pilate* and many others did, even in the dayes of the Prophets, who then cryed out against them,

them, because they were become as ravening wolves, and then of such it is written, *I said ye were gods, but ye shall dye like men, and fall as one of the Princes*; and because of wrong judgment, and the want of true exercise in the perfect law of God, have many fallen, and been overturned, even Kings, Princes, Parliaments, Bishops, Judges and Rulers, as also in these your days, even whole Nations turned up side down.

Therefore O man, let thy heart be opened to receive instruction from the Lord, and let thy mind be enlightened with the light of his Son, which light is it that giveth the knowledg of God, & the right understanding of the perfect law of life, that in the light which comes from Christ, thy minde may be exercised towards God, that his enemies in his fear and dread thou may rule over, and unto the friends of Christ who do well, to be a praise, and a Minister of the law for good, that in thy place thou may be just, fearing God, and hating covetousness, doing that which is good, that in the end of thy dayes thou may have the praise of the same, and receive that honour which man cannot keep from thee, that thy soul may rest in peace, which is the desire of the members of Christ in bonds at Winchester.

H. S.

A Copie of a warning to the Rulers.

**H**Earken and hear ye men that shall dye, is it not for you O yee Judges, and Rulers of the earth, to know, believe in, and be subject to the higher power, even the eternall light of the Son of God in your consciences, wherein true and sound judgment is placed? thereby should you be guided in the fear and counsel of God to minister true & sound justice and judgment to all what soever Causes comes before you, with patience & meekness to hear the poor, as well as the rich, for you are not to have respect of persons in judgment, neither to take bribes, receive gifts or rewards, or receive, or give honour one to another, or compell any to give it to you, who seek and live not in the honour of God onely, your judgment being corrupted, the eye being blinded by the God of the world, who with his subjects or servants would be honoured, above all that is called God, and so the just suffers. the sword is laid upon the innocent (the guiltless smitten with the fit of wickednesse) which sword should slay the transgressor. Take heed you be not suddenly destroyed by the hand of the great and mighty God, and so you bring eternall judgment and condemnation upon your heads, which most assuredly will be executed upon all that forget God, who shall be cursed from his presence, and turned into hell.

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Wherefore know that there is no iniquity, neither respect of persons with the Lord God of hosts, who hath shaken his hand at dishonest gain, and despiseth the gain of oppression, even he then will be with you in the Judgment, when as you to his power become subject, and so you will be a good savour to the upright in heart, & answer that of God in all consciences, and become a terror to evil doers, and a praise to them that do well, when you with a single eye see, know, and lay the Sword in its due place, as men of truth, fearing God, hating covetousness, meek and mercifull.

The mighty day of Gods wonderfull power (is come) and of your visitation and time of tryall, (O ye rebellious Children of Darknes) who know not at what you stumble; yea, this day of the Lord is, and will be the life of all the meek of the earth, though it is & will be a day of howling, trembling, and astonishment, of fury, blackness, & darknes, and of eternall condemnation, to all the proud and lofty workers of iniquity, yea the day of breaking down, laying low the pride and loftiness of men that shall dye is come, and the mighty God the Lord of hosts alone is, and shall be exalted.

Wherefore woe from his dreadfull presence to all the proud and lofty, and all that do wickedly, who are as stubble for the unquenchable fire, which is the portion of all that forget God, who put the day of the Lord afar off, which is darknes & not light unto such who are strong & mighty to do evill, calling light darknes, and darknes light, turning judgment backward, laying the sword (which should be upon the head of the transgressor) upon the innocent, whose pure consciences are exercised towards God; so that truth cannot enter, equity is fallen in the streets, justice standeth afar off, and as it was in the dayes of old, so it is now. He that departeth from iniquity, makes himself a prey, becomes a signe and a wonder to this evil, rebellious, & adulterous generation: And thus the guiltless is smitten with the fist of wickednes, and the transgressor goes free, but he in whose sight all the Nations are but as the drop of a bucket, whose name is dreadful among the heathen, even he is risen to plead the cause of the innocent, confound, overturn, and break in pieces (as a potters vessel) his enemies, with an utter overthrow, to set his poore prisoners and captivated suffering seed at liberty from such who oppress persecute, scorn, and make a prey, and puff at them. Woe be to you by whom we suffer.

Wherefore this is a warning from a true Lover of your souls to every one of you, (O ye Judges and Rulers, for this County of Hampshire)

to repent and let this day of Gods love, and of your visitation, be precious in your sight, who sit in darkness under the shadow of death, and let this my Counsel (in the fear of the Lord) be acceptable, and break off your mighty sins by righteousness, do justly, love mercy, relieve the oppressed, and let fruits meet for repentance be brought forth, therefore I say repent, and turn to the Lord God who is Light, a measure of which is in every of your Consciences, a free gift the grace of God which is to (and will) lead to the God of the Spirit of all flesh, as to it you become obedient, I say again let fruits meet for repentance be brought forth, least you be cut down as fruitless trees, and dye in your sins.

Wo be to you who are found among the unprofitable Servants persecuting and making a prey upon the innocent, who are faithful witnesses for the Lord God of life (which made the world) against all cursed practices and deeds of darkness whether in Priests, Rulers or People without respect of Persons.

Remember you are warned in your life time, and so far he hath cleared his Conscience in the sight of God (whether you hear or forbear) who am a Friend to that which exalts a Nation, a Lover of Soules, a Sufferer for the Testimony of a pure Conscience, known to the World by the name of his flesh,

Daniel Baker.

Winchester Prison this 13. of the 5. moneth 58.

Now this may be observed, that no Wanderer, nor Transgressor was kept in this prison, nor house of correction because they would not promise to go home, but only we who do not transgress, and many persons hath been committed to the house of correction since we, and soon released again, as them Irish wandering men, who had not any habitation in England as we heare of, were soon released, but not us, and again any of their complaints would be heard by the Rulers, and their papers received and read (which was but just) but why then should we be deprived, of that right (every way) which they have, let the Rulers of Hampshire return me any good reason according to Law, for their partiality herein, for we sent a copy of one of the papers before written, for some just right and liberty to John Bulkley (and a book which I freely gave him in which was some of his own actions which his Clerk said his Master desired it might be printed, and if so, he might as well desire to have it) and he sent his Clark after the messengers, who laid his hands on their goods, and broke up and read Letters which were of  
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concernment, and he also took away from them, 7. or 8 books or thereabouts, which books were as properly the Goods of us called *Quakers*, as the clothes on our backs, the which to be violently taken from us, is by us esteemed no less then robbery, being not restored, and so to be punished, and not practised by a Magistrate, especially by such a zealous out side professor as *John Bulkley*.

And so though any vile person might be heard, yet I have made it appear (but it is to the shame of the Rulers) that we sent a messenger to *John Hook* of *Bramshot*, and his Clark beat the Messenger, and we sent another paper by other friends to *John Bulkley*, and did not he send his Clark and rob them? and then we sent another paper, to that perverse rash tyrannical man, who is an evil example to all Rulers and People, called *Judge Nicholas*, at the Assises, and he bid the Goaler take that Messenger; Therefore now let Gods witness in every Conscience answer, whether that which Rules in these (and the like) men be to be honoured, and they flattered or owned, to be men ruling for God, or to be herein denyed and declared against by all such whose Soules are subject to the higher power, which is Gods Ordinance, which whosoever resists, to please such mens wills, shall receive to themselves damnation.

*Pharaoh King of Ægypt* (of darkness) kept the Servants of God in bondage, and would not let them go, for which the plagues and Judgements of God came upon him, and at last thick darkness which might be felt, and when the Judgements of God were upon him, he would promise to let them go, but it was upon condition, that they might leave some thing behind them, that he might make a prey upon, therefore he bid them go, but leave their flocks and herds behind them, but *Moses* was faithfull, and said not a word should be left behind.

And so *John Bulkley* and the rest who sit in darkness and rule with the powers thereof, hath imbondaged the Servants of God, for which his Judgements hath often come near the heart of him, and others, even thick darkness which they might feel overpowering their hearts, even bringing them down to the Chambers of death, and then in their minds, and also in words would promise to let us go, but it was upon condition, that we should leave something behind us, for he or they to make a prey upon; therefore it was offered we might go if we would leave an engagement

gement behind us, by giving security to go home, and when they could not have that, then they would have us leave a promise behind us, by promising to go home, and when they could not have that, then they would have some words to that purpose, or some desires from us, for *Iohn Bulkley* asked *Ann Read*, what was desired, and if any thing was desired it should be done, but we did not desire any thing as to beg it of them, but vvait for true justice and judgement, and vvhen *Iohn Bulkley* vvith the rest saw that not a hoof nor the least thing should be left behind of ours for him and them to boast of afterwards, then he, and more of them were tormented, and refused to let us go out of their bondage from under their Oppressors, and out of their Work-house, like *Pharaoh*, who also kept the Servants of God in his bondage, under his work, therefore was he destroyed for ever, as these are in danger to be.

Thus much at present of the unreasonableness of the Rulers and the brutishness of the Priests, Jer. 10. 21. next may be expected to come forth our cruel sufferings in the prison, under *Em. Hobs*, whom it is more fit that shouldest be kept in a house of correction or in chaines, then to be suffered to be a Goaler, who hath also suffered other Friends to be much abused that came to visit us; who were at first like to suffer to death in this prison, and house of correction, where the Servant (who is not greater then his Lord) doth suffer by them of whom I am called.

Humphry Smith.

Finished in *Winchester* common Goal,  
and house of correction, the 6. day of  
the week, the 6. day of the 6. month, 58.

The sounding voice of the dread of Gods mighty power, to all the Judges and Rulers of the earth, who rise up against the Lamb, And to Gog, Magog, and all their Armyes, And to the whole host of the powers of darkness, and to all men, who fight against God, who, or whatsoever they be (or whatsoever they are called.)

**B**ehold ye Rulers of the earth, listen and heare; all ye earthly minded men, let the blindness of you minds be opened, that your dark hearts may be enlightened, hear I say and stop not your cares, you whose minds are in the earth, whose eyes are closed, whose hearts are covered, with a thick vail, by your own iniquity, who see not the wonders of the Lord, wrought among the living,

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neither perceive the mighty power of the God of the whole earth; who are befotted through the sinfulness of your continual transgressions, and are groveling as moles in the earth, & laden with thick clay, and covered with the vail that is spread over all flesh, that you see not the glory of the God of life, neither perceive ye the comeliness of the holy one of *Jacob*, to whom the bright morning-star, is as a cloud of darkness, and the way of the living God, as a fierce whirlwind of fire, who see not him that dwelt in the Bush, neither hear his voice, who hath made darkness his habitation, and his pavilion round about him, thick clouds of the sky.

Hearc I say, and let my words, have entrance in you, and let the sound of my voice, take place in your hearts, let the opening of my lips give astonishment to the wicked, and the enlargement of my heart the confounding of the Heathen, let the dread of the Lord take hold upon the Hypocrites, and astonishment seaze upon the double minded, let the prudent keep silence and heare, and let the honourable be quiet and consider, let the understanding give audience to my words, and let the mouth of the fool be stoppt, let the suppler stand still and be quiet, and let the ungodly consider the words of truth, rebel not against the word of the Lord, neither harden your hearts against the dread of his power, let the tall ceders bow and bend, and that which is lifted up be brought down, and stand ye all in meekness.

For behold the omnipotent power is come, the rock of ages is revealed, the everlasting strength is made manifest, the God of *Abraham* hath reacht forth his hand, and the Redeemer of *Israel* is come to dwell in the midst the great *Jehovah* hath uttered his voice, and he whose Name is *I Am*, is at hand, he that moveth upon the waters may be felt, & he that formeth the seed in the womb may be known, he that inhabiteth eternity, is come to dwell in his people, and walk in the midst of the poor, despised of his flock, having cleansed them by the washing of water, and renewed them by the Spirit of burning, & refined them, with his righteous Judgements, and cleansed them with the blood of his Son, that in his *Sion* (redeemed with judgement) he may dwell for ever more, and take up his rest in the midst of his people, having made the place of his feet glorious, and his residence, as a seat in the midst of a fire, which fire burneth against all them that are in the night, and giveth light to them that are in the covenant, whose glory is hid from the dark mind, and his counsel withholden from the unbe-

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leeving in heart, he standeth near unto the wicked, who perceiveth him not, and taketh notice of his secret intents, he observeth the footsteps of the Kings of the earth, and marketh the decrees of the unrighteous; and when they have filled up their measure, he putteth forth his finger to their life, and taketh away their breath, he suddenly cutteth off the wicked, and regardeth not the mightiness of Princes; he searcheth the hearts of the Kings, and ruleth over the powers of men, his infiniteness, can never be declared, in his hand is the breath of the life of the souls of all man-kind.

Hear: I say and consider my words, and ponder the meditations of my mind, for behold the Lord God of life is come, *Immanuel* is revealed, the Root and offspring of *David* is grown up as a plant of renown, the Seed of the shepherd sits upon the throne, and before him shall all the Kings of the earth lay down their Crowns; every Emperor shall bow and bend; and the Potentates of the earth (before him) shall wither as a green heath, their glory shall perish as the untimely birth of the womb, their honour shall vainish as the smoke before the wind, their wisdom shall fade away, as a blossom cut off, and their understandings shall come to nothing; the wisdom of the most high shall be exalted over them all, and with his foolishness, will he them all confound, yea with a foolish Nation will he anger the Judges of the earth, and with a despised people will he provoke the Rulers of the world to jealousy; by the foolishness of his flock, will he confound his enemies, and by his weakness in them, will he subdue the strength of the mighty, and though all his enemies (thrive) in the arrogance of their Spirits, and in the fierceness of their strength, yet shall he be exalted, who is lead as a Lamb dumb, and he shall reign whose right it is, in whose mouth there is found no guile, who maketh an end of sin, and bringeth in everlasting righteousness, and setteth up judgement in the heart, and cometh to rule in the Kingdoms of men, and overturneth the host of his enemies, by whom Judges are lead away fools, diviners turned made, before whose presence the mightiness of the mightiest Rulers of the earth is as wax before the fire. and their strength melteth away as the fat of Lambs.

Wherefore hear and see, O ye kindreds and Rulers of the earth, the Lord our God is come, the might of his strength is revealed, & the power of his presence made known; he hath chosen his Army to himself, & their names are written in his life; he hath humbled up his hosts together, and armed his chosen with his everlasting

strength; the Captain of his host goeth before them, and the camp of the Lord is very great, they are numberless as the sand of the Sea, and infinite as the stars of heaven: Even so is the seed of *Abraham*, the remnant of the flock of *Jacob*, whom the Lord hath redeemed, who are chosen, and faithful, and true; yea, behold it's even so, and that all the Nations of the earth shall know, for the Lord of hosts hideth on in meekness, in the midst of his host, and maketh War in righteousness, with the enemies of the Lamb, who would not that he should reign, who makes an end of sin, and he is cloathing his Army with zeal as with a garment, and covering them with the armour of light, and preserveth their head in the day of battel, and girds them up with strength, and guideth their feet upon the rock, and preserveth their life under the shadow of his hand. When he speaketh the word, his Army goeth forth, and at his command they march on their way. He lifteth up a Standard before them: and proclaimeth open War against the Inhabitants of the Earth, who now hear that the Lamb is come to reign in Righteousness, and to stain the pride of their glory, and confound the height of their wisdom, and lay their honour in the dust for ever.

Therefore all Kindreds of the earth, even *Gog*, *Magog*, and all the hosts of the heathen, are rising up in the bitterness of their spirits, in the height of the power of the man of sinne, joyning all their forces together, as in one band of darkness, taking counsell from *Egypt*, making a covenant with death, and an agreement with hell, and gathering up the utmost powers of darkness to be as a refuge unto them: And thus in the strength of the King of the children of pride, they are rising up against the Lord, even the God of life, and against his anointed ones, who have indeed and in truth received the anointings, and need not man to teach them, but are all taught of the Lord God Almighty, who also teacheth their hands to war, and their fingers to fight: And he utters his voice as the sound of many waters, before his Army, who followeth him in the might of his power, whose presence is dreadful in the midst of his host, and there is none that is able to stand before him, for he is a consuming fire in the midst of his Camp, and burneth up his enemies round about; and before him and his Army shall all faces gather paleness, everlasting shame shall cover the glory of all flesh, before him all people shall be much pained, his dread and vengeance shall take hold on all his adversaries; His redeemed shall march with him in the travail of their souls, from strength to strength shall they continue

since on, and none shall be feeble among them; their arrows shall reach into the bowels of the scornful, and their words of life pierce the hearts of the hypocrites. They shall tread upon Kings, as upon mortar, and trample upon the wicked as upon alhes; they fear not the greatest *Goliab's*, neither yet the wickedness of the pride of *Haman*, unrighteous Decrees cannot stop their mouths, nor the fear of a Furnace, or a Dungeon with-hold them from their way, all flesh is as grasse before them, and at their rebuke shall the postheards of the earth be broken for ever; before them there is no Nation shall stand, for one of them shall chase a hundred, and before five shall the strength and wisdom of a thousand be confounded.

And this the Lords Army shall never be confounded, and his glory in them shall never be defaced, nor his power with them shall never be overcome, nor his strength in them shall never be vanquished; therefore in vain do all the postherds of the earth strive; *For they that rise up against them shall be as flax before the fire, and the mightiest among the sons of men shall be as the grasse that is cut down;* for the Lords host is very terrible, and in meekness is the Lamb riding on to judgement, his followers are enrobed with the light of the morning, and adorned with the beauty of the Sun. Their eyes are enlightned with the light of the most high, & they see through the dark parts of all their enemies, and discern the secret plottings of all their adversaries. Their wisdom comes in like a river, and their understanding shall never be darkned. Their strength is renewed as the morning, and they are valiant to do exploits. The wisdom of the wise before them shall be confounded for ever, and the understanding of the prudent be esteemed as a thing of nought. They spy out the lurkings of their enemies, and see through the coverings of the deceitful. Of their strength they shall never be deprived, neither shall their weapons be taken from them. Their refuge shall never be shaken, nor the place of their rest removed. The wicked shall never enter upon their dwellings, nor all their enemies invade the land of their rest; for the desire of all Nations to them is come & him that they long waited for have they now received. And they tread upon the Cockatrice den, and meet the devouring Lyons; In the power of the Fathers love there is no deadly thing that doth them hurt, nor any weapon formed against them, that ever shall prosper.

And this is *Sion*, the redeemed of the Lord, the glory of the God of *Israel*, the seed of *Jacob* whom the Lord hath chosen, and

set up on high over all the kindreds of the earth, which stands against all the enemies of the Lord, and is his new threshing instrument, with which he will thresh the Heathen in his anger, and bath his sword in the blood of the slain, for behold his sword shall devour much flesh, and the slain of the Lord shall be many; with *Sion* the perfection of beauty will the Lord break in pieces, wound, confound and overturn for ever, the horse and his Rider; the Captain and his Troop; the Ancient and honourable; the Prophet that telleth lyes, yea all the host of the unrighteous, and the strength of the Army of the man of sin, and the beauty of the whore that rides upon the beast, and all them who set themselves in battel against the Lord, and all them who lead into captivity and would captivate the Servants of the Lamb, shall go into captivity for ever.

For behold the Lord is with us, the Shout of a King is among us, the Lord whose name is holy is come, he hath uttered his voice from Heaven, and now the Nations of the earth are angry, but the Lord will reign in righteousness, and all his enemies shall be astonished at his presence, and his adversaries shall be amazed for ever, their hearts shall be turned as a stone within them, and men shall be at their wits end, for fear and for looking after those things which shall come upon the earth, and all them whose names are written in it, their wisdom shall not preserve them, their understandings shall not defend them, neither shall all their subtilty cover them from the Light, their nakedness shall appear to their everlasting shame, and the prisoners of hope shall rejoyce over them for ever more.

For behold I say your day is come, wherein you shall bow down under the prisoners, and fall under the slain, according to the words of the spirit of prophecy, *Esay. 10. 4.* and the slain over you shall rejoyce for ever more, having the high prayes of God in their mouths, and the sword of the spirit in their hearts, with which they shall cut in pieces and pierce in sunder, the bowels of all flesh, and it shall be as chaff before them, and the strength thereof as the passing away of the morning cloud, and in the strength of the most high, shall the Army of the *Lyon of the tribe of Judah*, go on and prosper, even as *Kings*, whose Armies are swift to the battel, their faces are as an Adamant, and their countenances fierce, and terrible, the sound of their voice is dreadful, and the noise of their appearance astonisheth the Heathen, the earth before them is full

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of its fruit, behind them its a desolate wilderness, they spare not the ancient, nor the honourable, neither have they respect to the persons of men; they even smile at destruction when it's coming, and they are prepared for all your oppressions.

Wherefore now gather your selves together, O ye pottheards of the earth, and stand up all you that thirst for blood, assemble your selves together all ye persecutors, let your counsels come up from hell, and let the depth of the powers of darknets shew forth in selfe in the utmost of its strength, and with it combine ye all together, and stand up in the power of your King, which is the Angell of the bottomless pit, who is head among (in) and over all you who thirsteth for the blood of the innocent. Now come and draw near to the very height of your Fathers wrath, and behold we meet you in the infiniteness of our Fathers love, and stand you together in the depth of your secret subtilty, and behold we abide in the pure wildome of the most High. Stand ye up for the glory and honour of the world, and we abide faithful for the glory of the Lord our maker.

And thus I say plainly unto you, that your long tyranny will never weary, nor the patience we have received, neither can you inflict more punishment then the Lord hath enabled us to bear; and as your wrath is increased, our humility is increased much more; and as you are filled, and moved with envy, we are much more filled and overcome with the power of the Fathers life; and though you contrive wayes to ensnare the innocent, we take no thought aforehand to deliver our selves, for selfe we have denyed, and we have given up our bodies and souls a living sacrifice unto God, to do or suffer his will. And him that kills the body we feare not, much lesse those that can but whip or imprison but for a few moneths; for our life you cannot reach, neither can you disturb their rest whom the Lord hath crowned with honour, who out of the world are redeemed and bought with the price of blood most precious, but are become his, to follow him whither ever he lead them, though it be through tryals, great tribulations, bonds and long imprisonments, these things cannot move them who are brought to rest in the deserts, and sleep in the woods; Yea, and there is none can make them afraid with all their threats, unrighteous Laws, bonds, Bridewels, long unjust imprisonments, or death it self.

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And this honour hath the Saints, and herein do they rejoyce for evermore, in that they are counted worthy to suffer for his Names sake, who was made perfect through sufferings; and thereby overcame all the powers of Darknesse, whereby *Principalities and powers are spoiled for ever*, and through sufferings are we made more then conquerours over all our enemies, whose day will have an end, whose cruelty will cease, whose tyranny will be rewarded upon their own heads, and their memoriall will rot for ever; but the faithfullnesse of the faithfull shall never be taken from him, nor the innocency of the harmlesse shall never be forgotten, neither shall they ever want strength to stand in the day of battell, nor courage and boldnesse to endure, when the enemies of the Lord arise up in opposition against the brightnesse of the rising of the power of the Lamb of God, who is come to take away the sin of the world, even him who is the Light, and the Heir against whom with one consent, the Rulers of the earth, the Hireling Priests, with all the prophane, and unclean, and all them of all opinions in the world, are joyning together in one combination, as with one mind conspiring in their enmity, to slay, and murder the Heir that is now come to make an end of sin, who saith, *I am the Light.*

**H. S.**

**THE END.**

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